Must Remain in
Transcription Room

M 2002

Saturday, February 20, 1971

MUSIC

Westtown

PART ONE

MR. NYLAND: We should talk about Work, shouldn't we. It's really the central point of this kind of life, at least when one comes and wants to visit the Barn. And it's not only curiosity, but you want to put up with certain conditions of the Barn - and many, I'm quite certain, you don't like. Somehow or other, it is like a je ne sais Pas pourquoi ~~pourque (?)~~, it is something I really don't know that makes me stay. You never can tell, maybe. You never know what afterwards, if you would leave too soon, that you might say to yourself "too bad". I hope that never will take place. I hope that whenever later on, ~~that when~~ you happen to think of the Barn that it is something that you can say: It's part of my life. It was, at the time. It was useful. I had enough of it. It gave me enough. I don't have to be sorrowful that I left it too early.

How can you manage that? How will you know when it is enough that you get? How do you know how to get more? When do you think that your thirst may be quenched? Or ~~that you~~ does it come

back - that is, maybe for a little while it's all right; then you leave; then, somehow or other, you by associations are reminded and then you think: Did I exhaust it? Could there be more? Perhaps, is there more? Why did I leave? I'll come back sometimes and then I want to see again. But this time, having tasted a little more of life and seeing myself a little better - because the first period is like the first reading of the book of Beelzebub - I start to realize a little bit about myself. Not very much as yet, but there is some kind of an idea, perhaps, perhaps it is not everything the way it always used to be and maybe I also lose a little taste of my ordinary life. Perhaps I become a little bit more critical and the question of monotony, of being bored and what to do with it. Sometimes it might drive me back; sometimes it might make me hate Work, because every once in a while ~~you~~ we do hate it. There ~~is~~ is no doubt about it. Our attachment to ordinary life causes it. It is not easily given up. One doesn't want to give it up because it has been useful for a long time. And you still hope that there will be something unconsciously that can be reached - and of course it can be reached, many things can be reached in an unconscious way. The accent always remains different - the accent of one's ordinary life and the accent of the extraordinary inner life. Maybe one can combine it, sometimes, if one knows how. But you must know that there are differences and you have to be quite aware of such differences so that even when you talk about it you don't ~~dare~~ start to mix them up.

Groups are right when they talk about Work. Groups are not right when they talk about ordinary life. It's far better to shut up and not to discuss Work at all, and then go to it and

have a nice tea party. But if you talk about Work, the accent is on Work itself. That is why Gurdjieff wrote the book. That is why he taught us what to do with the book and to read it in such a way that maybe you could start to understand it. As if when you read it for the second time, you see the remarkability of certain people. When you read it for the third time, you start to smell something that has to do with you; and at the end of the book, on the last page, you find your own picture. That is the third series. That's the way, gradually, how a third series in one's life becomes discovered; how gradually the application of Work is not for someone else and it is not to be discussed in any particular way as if only belonging to someone else. It has to become part of yourself. There are many roads to go astray on and you cannot find even the right direction.

In groups, I know that when I said I will not have any more meetings and concentrating only on this one on a Saturday, of course, I know that you are up against it, because even if I have talked about it many times, it still is difficult to let it penetrate and to become part of yourself. And you have to have patience, and I will help again a little bit more, because I realize how difficult it is. But I don't want to give it up as an idea until it is fully exhausted. When I come to conclusion that things must be stopped, I will stop them. I have no hesitancy. I stopped Boston Group No. I. It was not functioning. In its stead we will have a Boston Group No. II. We will start with a small little group, I would say I can count on, for whom Work has a meaning and who will start as a nucleus and then can start to operate. And the particular way by which the group will be designated is we talk about Work on ourselves, each person by himself. This is the subject

of the discussions of our meetings. If you want to join in such a discussion, you're welcome; but then we have to hold you to it, that you stick to that rule. We don't want to talk about other things ~~and [illegible]~~ than only Work and the application of Work ~~on~~ in one's ordinary life. And then you're welcome to stay and you can participate in such discussions, because if you don't ~~what~~ want to do that and don't ~~what~~ want to be committed, as it were, to a Group II, ~~it~~ is not a Group I.

A Group I means that you have your life dedicated to Work; that you know once and for all ~~This~~ this is the road, as I've said many times. Like the Buddhists call it, "The Only Way." That's Group I. That is real dedication, because then one is finished with all kinds of other kinds of studies and religions and philosophies and so forth. They're all nice and lovely, but they don't give you food, not the way Gurdjieff can give it, in the sense of Objectivity and in the sense of an aim for freedom to understand your death. That, after all, is the whole point - that you start to ~~understand~~ learn, while you are alive, why you die, so that you don't have any fear in dying; that you ~~must~~, as it were, must die to yourself, to many manifestations and ~~not~~ no just words.

Words is not a manifestation. It's a little bit of a movement of lips. Manifestation is an activity of your body, your behavior, how you work in daily life; also activity of your mind, activity of your feeling, your solar plexus. That makes a person in ordinary life alert and alive. One talks about that as a ~~basis in~~ basis with which one starts to Work on oneself. And in Group II we try to learn: What is Work? How did I apply it? Please help me to tell me what I should do. And then there should be some who tell and must pick up such a question. And if then gradually

there might be a Group I, then they're entitled to different kind of food. And if they don't want a Group II, they must be in a Group III. They still can discuss ordinary life galore, if they like, always with the background of Objectivity - because after all, it's not just a Carl Jung group or a Zen group. It's very definitely a group based on Gurdjieff's ideas, but it is a little bit more open. That's Group III. So Boston will have a Group II - and of course, I wish them luck. And we'll help them in a Group II whenever there is Work to be discussed. I don't help them in any other way, because it is useless and waste of energy on our part.

This is what I mean: I stop things when I don't believe them, (that) they're right. The same applies, of course, to Monday and to Thursday, both here in Warwick and in Brooklyn. But I must help, I know that, at times, because I listen to the tapes and I know where you fall -- where you fall down a little and where you need a little help. So I will be there on a Monday, sometime, in New York. I will be on Thursday with the group here in Warwick. I will also go to Brooklyn when I can. It is good that I do it, for myself. How else would I answer you? I can listen to a tape and then give an answer, also on a cassette, and you can play it. It's not the same, is it? It is, at most, a discussion of ideas in a certain way, using certain words - but it's not carried, not even with a little cassette or a tape. It has not that kind of a quality of an imprint. And I would like to imprint it on you, what is Work and what is the meaning in your life.

You see, I talk about after-meetings. What for? To discuss the previous meeting. Why? In discussing it, one will learn, in the nucleus, how one has expressed oneself, what kind of answers one has given, if they were to the point. And I've said many

times, in an after-meeting. Listen to what you have said yourself. Take the time off. Don't have an after-meeting unless you really can devote that time to it. Listen to what you have said. You can skip a few things here and there, when the question is a little too long or maybe the question asked is a little too long-- an answer too long. Who knows? But at least you will listen to your own voice and you will know what you have said and not guess at it. Take that time off; and at the same time, it gives you a certain guideline of what you should talk about. Because you see, like on Thursday, you really didn't talk about the group, the previous group, the group that was before. You talked about yourself. That is not the point of an after-meeting. You can talk about yourself at any other kind of a meeting if you like. An after-meeting is related to the meeting which just had passed: How were you in that meeting? How were your answers? And talk about the questions and what they were and how they should be answered - and not your own experience, which may be quite all right and sometimes not right. But they have no meaning. They only should have meaning when you discuss about the things that have happened just an hour or so before in the meeting, and this is an after-that-meeting. That was a mistake. And I have to remind you of it because, in that kind of a discussion, you don't get very far. It was discovered almost towards the end of the after-meeting. And then just to satisfy your conscience a little bit, just a little bit of a talk about a few questions. It was not meaningful. It wasn't right.

You have to be very careful in an after-meeting. You have to remain very strict. You have to remain very simple. You cannot have an attitude as if you know it. All the others know it also, fully as well as you do. They express it differently.

And totally, nobody knows it - and you must also know that. You must know how difficult it is to answer questions, because you don't listen enough to the question itself. So how can you answer? You don't know where they live. You don't know where the question comes from. I've explained it so many times. It takes a long time to form a nucleus. And again I say, if the nucleus cannot learn, I stop it.

It's useless to talk about Work in a half way. I explained — last time, I think - exactness of language. It will never build you a Soul if you put too much water in the wine. We want something very definitely, that has a meaning and can have a meaning in your life and in the attempts you make with your Work. And you have to be careful that you do that and then talk that way — and simple, so simple, that the other may have to ask you twice to repeat what you were saying, because it may not be entirely clear because of its simplicity. Each person becomes woozy, particularly when they want to talk about Work and drag into it all kinds of nonsense which does not belong to Work at all, not in the beginning.

And we're all beginners, very much beginners. What is a year? Even if you are twenty-five or thirty, it's a very small period. And even a year - you haven't even Worked a year. You have been in contact with it for a couple of years, yes; but not the time you spend in making efforts - how small they are! Totally, they're just about one inch. Try to realize that the attempts for consciousness are so small compared to what you have lived through in an unconscious way, even during the period that you are so-called interested or associated with Work or with a group. It's very necessary to remember that. How can you ever undo or at least understand your unconscious state?

The language is new. The kind of life is new. The application is new. The adventure is new. The experiences are new. Words fail you for such experience. Emotions are not developed enough to tell you what they are. Spiritual life is not under your control. Many times it just happens. You're ill-equipped for Work on yourself. And of course it is logical, because it's unnatural. How else could it be? If it were easy, ~~that~~ would it ~~not~~ be worthwhile and of course you would never have any fear of death. But you do have it, because you want to live. And you want to protect your life and you want to extract from this life what you can. And you are absolutely right. That is your birthright; otherwise, why were you born?

So of course one has towards it a wish not to give it up and not to put any substitute in, unless it is also alive and it can serve you. Surely, during the week, during a day it can. But when talks at a meeting, you don't talk about the daily life of yourself. You talk about the questions as asked, to help them what to do, as if you are at that moment Working with them and telling them about the creation of little 'I' and the function of a little 'I' and the reason for the existence of that and why should one even bother by trying to become aware about one's own behavior and the acceptance as it is which is a very meaningful phrase.

To accept oneself as one is means I understand impartiality. And impartiality is the crux of the matter, not observation, not even little 'I' - that's only a means to an end. And surely not simultaneity, that is later. Simultaneity is for your Soul. Impartiality is for your Kesdjanian body. And that's first to be gotten because we need that in order to build a Soul. ~~First,~~ Further,

Kesdjanian body gives us direction, how the Soul should grow. Kesdjanian body is linked up with impartiality. And impartiality for oneself to understand it with our ordinary mind uses words like total acceptance of myself as I am without association or criticism or description. Acceptance means as is; As my being is.

When you are talking at your after-meeting, don't start to mix up things. Give each person a chance to talk. Monday is getting much and much better, because there you start to understand what it is to work together and there is a great deal of difference between last year and this year. And it is a great deal of hope for them, because that meeting on Monday has substance and they stick to Work. I know the stories of meetings of different groups at different places. It's always the same. They all have to go through that particular period, realizing that they talk nonsense. And then a few, starting to understand that it is not for nonsensical reasons that they meet, that then they have to stick it out together and Work together, and then they can build something. Thursday here in Warwick, they still have to learn that. You're just beginning. And again I say, be very simple, because your confusedness does not give the right kind of answer to people who would like an answer. Maybe it's better you don't have such a large group, and maybe people who come don't prepare themselves and maybe they just happen to come because they feel they ought to come. There is no reason for anyone to come unless you have a question that you really can base on your own experience. Don't come out of curiosity and don't come because I think you ought to come. I much rather have you not come if you don't want to come. If you want to come, there is something in you that then will ask a question. Why?

If I Work, I change. I discover a great deal about myself, why it happens, if it is possible to make such observation process more reliable. But even if I cannot always be present to myself, I still can remember the attempts I make to try to become impartial, and I remember that and I get knowledge of myself and I see myself in a certain way. Not all the facts are truthfully entirely, but I don't quibble too much about it. There is enough. And when I Work, I learn, I change. And what changes in me are the kind of questions. And what changes further is my mind starting to function differently - perhaps a little bit more logical; perhaps a little bit more free from prejudice; perhaps a little bit more on one's own and not entirely borrowing from someone else of what I've heard, and quite definitely no longer wanting to use cliches of any kind. My own world opens up. And I'm a stranger in my inner world, and so when I Work, I have to ask questions. It does not mean that I ask it every week; and it does not mean that when I don't know how to ask that I haven't Worked. Work is required in order to understand honesty; in order to understand seriousness; in order to do away with superficiality which does not allow questions of this kind. You don't reach Kesdjanian body by means of a superficial world and superficial words. You reach it as a quality which is essential to you. That kind of a depth you have to go, otherwise don't come and ask questions. It just takes up the time of someone else.

It's not always necessary to answer your questions. Maybe you can find out for yourself if you made an attempt. But when you come to a group, at least show, here and there, that an attempt

was made of a certain kind so that then you could be corrected in that language, for the future, you know a little more of what you should do and should not do and when you should try to Work and when you should not try to Work. And take that to heart so that you don't Work when you're emotionally involved, don't Work then. Take the word from someone who knows a little more and don't make attempts.

But do Work when you can, and when the conditions are very, very simple for yourself. I still have to hear such things as remarks: I got up. It's not the fact that I got up early - I don't care. You can sleep as long as you like, but when you are in the waking-sleeping state, then maybe there is a chance to experience a state of self-consciousness, even for a moment. If I get up early, what do I do with it? Do I Work? Do I sit down on the edge of my bed? Do I actually try to consider myself sitting, just sitting, maybe using my hands a little bit to rub the sleep out of my eyes, and maybe I take a deep breath. Maybe I blow my nose and maybe I cough and maybe I would like to have a drink of water and sit down again on the edge of my bed, and I get up. Am I aware, during any of such processes, during any such moments of my life? Do I make attempt to remember myself when I do that? Why do I wait until I get to the subway and someone pushes me; or till I get to the car? Why wait until you get in the car? There's a full hour in most cases, that you can remember Work and start, if you're really serious. Do it at time when you can do it, but don't wait until a time until you have to shake hands with someone who is, of course, already angry at you and so forth, and you have to talk about ordinary life. You don't hage to. When the conditions are very simple, you don't have to say that they are simple. It's obvious,

because the intensity of what you describe as Work on yourself becomes obvious when the intensity was possible for you. Why does it take so long to understand simplicity of Work? Just your behavior, that body that walks and that does certain things and something that you would like to create, then that becomes aware of you. And all the various consequences of that kind of an attempt, when it is in line with this ~~kind of a~~ possibility of an objective state which then, in your presence, will give you ~~objective~~ information which you then can rely on and about which then you can talk about how at such a time you hated yourself and you could not accept yourself as you were. And everybody knows that that is ordinary life, because otherwise I wouldn't hate, I would just accept myself. But I find something that says how goddamned stupid I was, that I don't forget because I say this stupidity was so unconscious and I hate my unconscious state - that's what I hate. I don't hate myself. I hate that I am a slave. I hate the fact that I am bound. I hate it that I'm born on Earth, because I have to fight to free myself from that bondage. I hate sometimes God, having created me on Earth. And still even that I have to accept, and if I can accept it, it's the first step ~~of the whole~~ on the road ~~true~~ to wisdom, that I can accept the conditions as given to me, knowing that whatever brought it and however it happened to come to ~~me~~ be and whatever was the cause of my arising - father, mother, ancestors, God Himself - it doesn't matter when I once discover that what I am trying to wait for ~~accept~~ wish to when I accept myself.

I stand in awe ~~or~~ hoping that something will become new knowledge for ~~me~~ to me, that something will appear ~~and~~ that I can say, this is my life and for that I wait, because when I have that as my life, I can stand practically everything else. It doesn't matter what I

then have to suffer if I only could remember myself, my real self. The questions has to be tinted like that. I know what I ask for. I ask for the best and uppermost effort on the part of yourself. And I know that a small percentage will understand this. And the rest will say "yah, yah, yah, yah, yah." But you can have it. Do as you like. You live your life. I hope you find out. If you live your life on Earth, I hope you will find your inner life in Heaven.

Triple space → To Gurdjieff, to whom we owe gratitude for having written in the way he did, hiding here and there and creating many difficulties, but making it worthwhile to have in one book a combination of such knowledge and wisdom which has made it easier for anyone who wishes to study, not to wade through too much of the secret doctrines and the esoteric knowledges, but still receiving root language and the principle, not having to go through all the rigamaroles of too many words and too many sentences covering up the essence of a principle.

That is why I love Gurdjieff—because he gave honest food and no ersatz.

PART TWO

MR. NYLAND: How will you spend tomorrow? Each day when you have lived it - will it help you for the next day? Is your progress even? Horizontal? Is it going down? Up, slightly? What do you think at the end of the day? Do you ever take stock of yourself? In silence, of course, and no one there. You talk to yourself. You see the events of the day, you look at it. Do you -- How do you consider yourself? Sometimes you think you're there, sometimes you're not. Some-

times you wish to Work, sometimes you cannot. All your little idiosyncracies, all the ~~little~~ different traits you have, particularly when you have dealings with other people. What do you expect ~~of~~ What is your hope, your life? What will it give? How will you grow up? What will it be five years and ~~then~~ ten years, forty years, fifty years, who knows? Where will you be? In what way of development, I mean. Where will you be? It's a slow process to go from the surface down to your essence into your real being. Your real being is not on the surface. So much on the surface is just ephemeral. It just happens to be, can be brushed off. You can lose it every seven years. You ought to be able to change your behavior, but it gets encrusted, it gets crystallized out and you don't know enough about chemistry to dissolve it. How can you get rid of some of the stuff you know is no good? By talking with other people, by living with them, by trying to create conditions for other people, by caring, by loving them? Can you? Other people, what do you wish for them? All the difficulties, your insistence, maybe, their insistence; your logic, their unreasonableness; your coldness, their warmth. Sometimes, what is it with you? What is it with them? What is it with everybody? All the negativity of day- ^ How do you start? With Nixon? And you end up with who? With yourself? Stupid people in the rest of the world, nothing but strikes and higher rent, higher expenses, inflation also. Maybe that's what we have to accept, to take as it is, without doing anything about it? Of course, we do. We try. Even if you write letters to the New York Times. It's very small, isn't it. What you're angry about today, you've lost tomorrow. Are you ever angry

about yourself continuously? When you see a trait which you really, you know it doesn't belong, You shouldn't have it, It doesn't help if you say it was exactly like my father. He shouldn't have had it either. But in any event, you have it. Can you get rid of it? Can you get rid of terminology, voice, clichés, I said a little while ago. What can you do about yourself? Doing the best, changing; then, it crops up some other kind of psychological ill, somewhere. How can you eradicate it? ~~erect (?)~~ Out of every head of a hydra, three others will come up. Do you see that? Do you believe it? Do you believe you're stupid? Do you honestly think that you have some value? That Your ordinary life as it is ~~is~~ ~~an~~ ~~a good and~~ ordinary life? ~~Make a~~ Your superficialities? Your life as you have been created. Do you think it's worthwhile? From what standpoint? From yourself, of course. And what is there and what can you do? How will you do certain things that you know you ought to do and you don't do it. And after a little while you don't even feel sorry ~~when~~ and you expect other people to accept you. And you live in your life and then you hope someone else will change and even will love your idiosyncracies and care for it. We are so dumb. When you sit quietly in the evening, maybe in front of ~~the~~ a fireplace, if you can afford it and can have it - not in front of ~~the~~ a TV, unless you turn it off. That would be a good thing, if you have a TV. Sit in front of it, but turn it off and look at the picture you can write on it. It's like a clean sheet of paper at the time you were born. ~~On~~ And the TV ~~you~~ can have your history from beginning to end. So take a little crayon, a pencil or something, a chalk even, in your hand, ~~and~~ start - with what? What is the essence and the kernel of your essence? Where is your inner life? Where is your Magnetic

Center? Where is your ~~wo~~derful brain? Where is your heart? Your solar plexus? Where are you on ~~the~~ a TV screen? Write your history. Have you ever written it? ~~What a~~ His story it ~~is~~, for yourself, ~~If~~ that you can look at five years from now to see how well you punctuated at that time and ~~the~~ what beautiful things you could write, and now and what have you gone down, up, where? Horizontal, still the same, ~~the~~ same troubles? You try with different people, you live with them for some time, you give up; someone else, you give up. Always something that gives up. Why?

Why is it so difficult? Why can't you be honest? You have to learn such a great deal in life. It's obvious. And here is a way of learning and you don't even know it. You think that we're all the time talking about inner life. You think that all the time we talk about consciousness hereafter, about a conscience, about a man who has a will, who is harmonious. You think we're talking about that, and that's what you think is the purpose of Work. The purpose is to wake you up ~~up~~ to what you are, Not the description of consciousness and how you ought to be as a harmonious chord. No, exactly the way ~~that~~ you are, to wake up to that, to see yourself honestly. That is the acceptance ~~which~~ that you know once and for all - ~~of course~~ for sure, ~~there is~~ no question about it: I am selfish. I am a bitch. I am mean. I stink. I'm rotten. At times I'm hypocritical. At times I'm so stupid I want to get away from myself. At times I'm good. At times I try. At times I'm honest, so help me God. All such things you can tell to your self right in front of the TV screen. How many inches now, twenty-one, huh. Larger and larger your life, longer and longer, intense, more and more. Work for it. Here is Work given to you, to find out what you are. So you don't have to ask God all the time to tell you.

God helps you to give you a little grammar, ~~To guide you~~ to Tell You what is the 'A-B-C', ~~so~~ that you can learn to read your life, your history. If you ~~are~~ really read it, and it contains the truth and that you will ~~[illegible]~~ you know, when that is there, you stand in awe in front of the truth. You would like to wash it away every once in a while. The tendency is always to bind the truth again, not to let it make you free. You don't know what it is to be free yet. You don't dare. You really, you ~~don't~~ have not enough character to dare stand in front ~~of your temple~~ and you tremble, In fear and trembling, you enter into the holy-holy. And it is right, probably, because what is this human ~~being~~ brain? What is there of value than ~~and~~ only a little bit of nonsense for this life and a couple of dollars and what you call your brain, but what is it really you can give? What ~~can~~ you can do when someone is a little disturbed? How can you help? With what? Cry with them? Sit with them? Help, I mean - when someone cries for help can you give it? Do you want to give it? ~~Can you~~ get out of your shell and give it? At cost, at your cost. No profit in it for you, than ~~in~~ only doing it to keep it going, to help someone. Do you really care?

Do you know what it is to care? I don't mean animals, I don't mean plants. I don't mean such forms of life. I mean life that can talk back, life that can object to you, life that can return to you in the form of criticism, life that is there in the form of an opinion of you, liking you or disliking you. All of that, it is there, that's what I mean. The relationships are there. The relationships are at the Barn if you want to know. ~~It's~~ with all the nonsense, in all the difficulties and all the different people and types and idiots and idiosyncrasies, all of them, you have to deal with them if you want to grow up. You can't run away

from

from them. You can if you want to. ~~And~~ Then The Barn is out for you. ~~Think~~ stick it out ~~the best~~ as long as you can.

Try to find out what it is for you, ~~and~~ as your life as it develops, ~~opens up~~ as it wishes to grow. ~~And~~ you write, you write while you still can write. You tell ~~while~~ when you still can tell. Don't wait ~~till~~ you die. Don't wait too long. Try to understand each other in the attempts that each one will make for Work, if you can ~~see it~~ insist. When you have a group, don't criticize either the group or others, or even yourself. Change it. You come, bearer of good tidings. You come with enthusiasm. You make a point of it, that you prepare for your meetings. You come because you have to answer questions. You are a moderator. You ought to understand questions as asked. You have to tell ~~them~~ the ~~group~~ when they are on the wrong road sometimes. You have to stop them, not to allow them to take up your good time, neither their own, and the rest of the group. You have to bring it. ~~There's~~ it is no use talking about it afterwards, that it wasn't there. Make up your mind if you honestly wish. Make a task. Make a mutual task, but don't let two or three have a task ~~but~~ and you don't ~~somehow~~ for some reason or other. Get a task if you wish for all of you - a small one. To call each other at ~~the~~ ten o'clock in the morning - it's a small task. You don't have to get up out of bed too early for it. Make it as easy as you can, but then keep it and then see what you can do. Find out if that mutual task can help you so that when you see each other you ~~can say I can find out~~ said I kept my task. I obliged myself. I want it; I did it. It costs me. How much? Oh never mind how much. I did it.

That's what counts. Regarding Work - that will count. Regarding Work for yourself, I say don't wait. When you're young,

it's beautiful, and the whole world is perhaps ahead of you. And Don't become morose. Take it easy, that is, take it in your stride, but develop your inner life also. At the same time I say, don't wait too long. Maturity will overtake you and that will satisfy you. And you will sit down on the stone on the road and let all the passengers go by. They're going to the Moon, you say. How do you know? Maybe some will go to the Sun. But you sit because you enjoy yourself already too soon. And there is too much leisure around, as given away for a little-- a couple of dollars by industrial progress to make it easy, so easy, you can fall asleep. Push buttons, you know; water closets, as Gurdjieff describes them - beds of felicity, just so enjoyable. Try to hate that first; try to live a little bit better! Try to Work with each other. Try tomorrow; see what you can do tomorrow. Sometimes I say, don't Work at all unless you can Work. And sometimes I say Work all you can, because it's stupid not to Work, and then one hears one thing and another hears something else. And you may be a little confused but you settle for that what's the the easiest for you. It is a little friction that is needed to make a super-effort. When things are roses, roses, it's not always the right kind of life. But who am I to tell you? You can know it all by yourself. If you read ALL AND EVERYTHING, you have a direct contact with Gurdjieff. Go to him; you don't need me. I go to him.

You talk among yourselves. You remind each other. If you want to establish a level of a meeting, read something that struck you, maybe this week, from ALL AND EVERYTHING. Start the meeting on a level. Pray to God that you are there when you are there.

Don't do things flippantly. It is not only idiotic, it is sinful. You must not allow yourself. You have to learn how to grow, how to live, how to go against the grain of yourself, how to overcome all the different things that you know you should hate, and you must hate it. Stamp them out. Crush them. Kill them with fire, like Hercules, so tomorrow may be a beautiful day, a day of strength, a day of determination, an ordinary day, a day of simplicity, just a day to say "Hello, How are you today?" Today, I will do my Work with enthusiasm.

I suggested it, a little while ago, to put it on the door of a workshop to remember to say it as they came in; but those who I know, such things are forgotten, many things are forgotten, all by the wayside. And you don't even want to find the time to come back and search for what you have lost. Why? Such superficiality. Don't belong to the 80 per cent who will remain unconscious. Try to get out of it. Find out where the cells are who have still ambition in your body. They want to immigrate towards an aim. Help them. Create conditions for them. Buy a ticket for them to a new country. Help them - those cells - with their passport. You guarantee. You make it your own. You tell them, I will help my solar plexus to be promoted, to go to an institute of higher learning to get a diploma, to be allowed to enter into my heart, to fulfill an aim in relation to the totality of my understanding, hoping that some day there will be a Kesdjanian body to carry me on my way in search of infinity.

Have a good day tomorrow. Goodnight, everybody.

END TAPE

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